12; Murphy E-5 (1952-1953) 1960
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nicipio of the same name which encompasses the upper Tapajós, ascend the stream in a trader's launch to take a prisoner into custody. Medical facilities, either public or private, are almost nonexistent. A dentist from Santarém visits the population annually and pulls teeth for a fee, but medical doctors are unknown south of the rapids. There is a hospital at Fordlandia, the old Ford Motor Company rubber plantation—which is now a Brazilian agricultural experimental station—but the trip is too far and costly for most sick persons. Schools are totally absent. Inhabitants who read and write usually learned to do so in another area or through literate parents. Actually, the Munduruc\u00fa are in a better position than their Brazilian neighbors, because both the Franciscan mission and the Indian Service post on the Cururú River offer limited medical and educational facilities to them.

One of the most striking features of the life of the Tapajós River inhabitants is their isolation. The typical habitation in this vast riparian region is the isolated wattle and daub hut built either on a platform, as on the lower Amazon, or, more commonly, on a somewhat higher section of a river bank beyond the reach of the annual floods. These isolated huts are scattered along the banks of the major streams and on their affluents. On the larger rivers, often at the mouths of the subsidiary streams, are the *barracões* (stores) of the *patrões* (patrons), the local traders, who buy the produce of the caboclo and sell him needed items and occasional luxuries, such as an alarm clock or a guitar. There are usually three to six houses adjacent to the store and house of the patron, all in the same forest clearing on the river bank. Some of these are the houses of rubber tappers whose rubber avenues are nearby, and others belong to people who live there during the rainy season when no rubber can be collected. Most

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in stock, although everybody knows that this is false." In contrast, they have more confidence in the missionaries and, despite some animosity against the priests, generally concede that they do not deceive their clientele.

The most casual inventory of the possessions of a Cururú household shows that the people there own many more manufactured goods and far fewer articles of native manufacture than the campineiros. Pottery and hammock making are almost forgotten arts, although they are continued by the savannah women. Also, the Cururú woman usually has two old dresses, one fine dress, and one or two slips. Her campineiro sister has only one dress for everyday wear and is extremely lucky to have a slip or a "party" dress. The Cururú men, likewise, have more clothes than the men of the savannahs and attach more importance to sartorial elegance. They also seek to obtain many other items, such as canoes, coffee, and sugar; these are known and appreciated by the campineiro but are not within his means, and are not yet viewed by him as necessities.

Concomitant with the greater demand for manufactured articles has been an increase of the prestige of Western culture in the eyes of the Cururú people. They want these articles for their utility more than do the campineiros, and a positive value is attached to their use. But it is chiefly the overt and material aspects of the outside world that entice the Mundurucú. The resistance of their children to the teaching of the Portuguese language, reading, and arithmetic at the mission and Indian Service schools is remarkable. And although Christianity is not actively rejected, the people are not deeply affected by the missionary teachings. The words of the priests are accredited and respected without any commitment or great interest on the part of their listeners. Not even those Mundurucú who have been reared by the missionaries and have lived at